

# UNITY

Freedom, Fellowship and Character in Religion.

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## UNITY.

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Eight Thousand Copies of *Unity* are mailed each week. Recipients of sample copies are requested to read our premium list on the last page, and to send one dollar for *UNITY* one year and a valuable book. Advertising rate only seven cents a line for a short time longer.

## Editorial.

THOSE things we love, we are always strong and rich enough to secure the perpetuation of.

NOT the work we try to do, but the shadows we can not help casting, are of most moment. Not the conscious plans, but the unconscious influence determines the soul's place in the universe.

THE workshop of the world is so filled with sharp tools, that only skilled workmen can handle them without cutting their fingers. Stupidity, more than wickedness, has drenched the world with tears.

MRS. EMMA E. MAREAN and Mrs. Mary H. Thomas, have found a novel way of lending a hand to the Margaret Etter Day Nursery of this city. They have just published a "Game of Familiar Quotations," containing seventy-five apt quotations on as many different cards, the authorship to be guessed by the players. The whole is put up in a neat box with a key to be held by the dealer, and sold for fifty cents. This little box will solve many a Christmas conundrum, help a most deserving charity, fill up an idle hour, arouse the memory and whet the appetite for noble sayings all at once. We have only one fault to find with it. It induced the writer to suspend his editorial labors and play the game out all by himself. He tried not to cheat and found he could

locate only forty-five out of the seventy-five. This game will be for sale at S. A. Maxwell & Co., C. H. Kerr & Co., and at All Souls Church, Chicago. Only a thousand copies have been issued and no plates are made. Those wishing them must order early.

If we look to the east for refined wisdom and sober judgment, the carefully garnered virtues of generations of culture, prosperously circumstanced,—we must turn to the west for another kind, incident to its more free and elastic material condition, for a breadth of sympathy and opinion too generally missing in states of an older civilization. It does not therefore greatly surprise us to learn that most of the voters for the admission of women as delegates to the General Conference, Methodist, were from western societies.

THERE was an interesting occasion, last Thursday night, at the Hull House, the Toynbee Hall of Chicago, when Miss Fine, who is at the head of the college settlement in New York City, was present and told how eight or ten girl graduates have taken the home on Rivington Street, among the six story tenement buildings, and are quietly reaching out for the children in the neighborhood; and how college women elsewhere are organizing to sustain the work. It seemed a hopeless battle, as she described it, of goodwill against bad air, kind words against darkness and filth. But who knows but that even this awful weight of the physical environment will yield at last, not to the physician's warning or to the politician's promise and intrigue, but to the loving smiles of intelligent womanhood. There is something terrible in the logic of a consecrated heart with culture back of it. Before it the walls of greed, the dives of filth and dens of iniquity must eventually fall.

THE following is an extract from the proceedings at the late session of the Congregational Union, England, of which our valued correspondent across seas speaks in another column. It may be taken as a sign of that healthy unrest which is disturbing all the church and is also the best proof of renewed growth and power.

"From what point of view does Christianity as a formative power contemplate human society? Does it deal with it at all except as a concourse of human atoms? The answer might not be far to seek if the prejudices of our age and education permitted us to accept the words of Christ in the simple sense in which He spoke them. Distinctly he proclaimed a kingdom with laws protecting the weakest and most lowly of His subjects, and binding the proudest to do His will. The Evangelical Revival did not lay hold of this most evangelical conception! It was intensely individualistic and herein it has been followed by those who have sought to continue its work. Since then the Church has indeed learned a few things, but it has yet to consider what use it will make of this fruitful thought of the Divine mind. Men outside the church are getting impatient, believing that in the idea of a kingdom of God there is hope of a justice which has not as yet been made explicit, and of which the preachers of the Gospel have not hitherto said that which might have been expected of them. Without at least the recognition of justice, they can not understand the offers of love. The idea of solidarity, of organization, in which every part exists for the whole and the whole for every part, seems to have fallen into abeyance; let us, however, only return to the simple and sublime morality of the Lord Jesus Christ, and it will become once more resplendent."

A FLYING lecture trip to Rockford last week reassured the senior editor in his conviction that Dr. Kerr and his society are about to take possession of the most artistic and altogether convenient church-home to be found among the liberal societies of the west. It is the new church architecture at its best present realization. Its simple lines, comparatively low ceilings, and admirable equipment of working rooms prove again that J. L. Silsbee, of Chicago is an architect who appreciates the fact that the new church needs a new home and can not adjust itself naturally in an architectural anachronism. The auditorium of the Rockford Church will be ready for dedication and occupation in a few weeks. In the vestibule the visitor is to be confronted with a life-size bust of Darwin; in the auditorium over two generous fire-places will stand Emerson and Parker in heroic size. All these from the studio of Sidney H. Morse. The windows, in addition to the names of the fathers, mothers and beloved youths of the parish who have entered into rest, bear those of Channing, Herbert Spencer, Huxley, Colenso, Kuenen and other leaders of thought in the realms of science and philosophy, which in this church are also the realms of religion.

ON one of the earliest missionary trips the present writer took in Wisconsin, back in '71, he tapped timidly one evening at the stranger's door of Elder Z. H. Howe, of Monroe, Wisconsin. Already this faithful and cultured apostle was seriously touched with physical infirmity, but that home became a genial haven to this writer's as to many others, indeed to all others who were willing to receive in the simplicity of warm hearts and pure lives the hospitality of Mr. and Mrs. Howe. In '76, the gentle spirit and clear head of Mr. Howe could brook the confines of the inadequate flesh no longer, and the genial home was broken up; but the loving face and earnest word of Mrs. Howe have brought comfort and loving strength to many friends since then, living in the home of her children, Mr. and Mrs. Woodman, of St. Paul. But now the world is made a little more lonesome in the knowledge that she too has withdrawn, and the face made beautiful by seventy-seven years of love and thought is to be seen no more. Mrs. Howe closed her eyes on the eighth ult. amidst the scenes of her girlhood in Vermont, and when there was a welcome home gathering at Monroe. The old choir led by Mr. Wood sang the tender songs she loved. Mr. Sprague spoke the soothing and sympathetic word, and all that is earthly of those dear home-makers is united again. We share the loss of nearer friends and enter into devout hopes and gratitudes with them.

THE Western Conference has lately received a touching and unique tribute of friendship from one who, not having it in her power to bestow great things, has yet found it impossible to sit idle and do nothing. She sends the modest contribution of \$4.20 gathered in five cent sums from a long list of friends representing all classes and denominations, but each of whom, in some direct or indirect way, has been brought in contact with the Confer-

ence, or with some one of the activities clustering around it at the Headquarters in Chicago, or has made living acquaintance with the spoken or written word of some of its representatives. Each contribution is accompanied with its "reason why." We have not space to print all these reasons, but give a few to show the tender and beautiful spirit in which this design was conceived. One lays down his small offering "for love of Mr. Gannett through his sermons and photograph," another for love of "The Faith that makes Faithful," the next "for love of All Souls Church, Chicago." One Presbyterian woman contributes her mite "for love of my Unitarian neighbors." A husband and wife join theirs in the name of the Western Conference, as do several single subscribers besides. "A Unitarian friend," "A Unitarian sister," "The liberal cause," "Love of the Lord" are among the other causes assigned. Our little sheet, *UNITY*, comes in for its word of kindly remembrance, and the cause of Fellowship for many another. A Baptist woman contributes for her "risen husband," two children, her mother, and "Brownie, the dog," all for love of a lover of the Conference." If for the love of the gentle and thoughtful heart that teaches this lesson of humble but real doing, we shall not blame her. May her spirit of true faith and consecration deepen among us all.

### What Does It Mean?

The phenomenal "land-slide" in politics, the bewildering disturbance of party lines and long-established majorities at the polls on the 4th inst.? It must carry some profound and radical meaning. Does it not mean among other things that the reign of the "boss" is coming to an end? Party leaders are no longer sure of a constituency. Possession of or thirst for office will not always command votes. Does it not further mean that there is a far-reaching instinct working its way through the American people towards fraternity in commerce as in ideas. Open ports and free exchange of commodities are signs of good, towards which both science and religion point. Protection as a party measure has proved itself an inglorious failure. When some years ago President Cleveland, with a courage that bespoke more the statesman than politician, brought the problem of reducing the tariff, looking towards ultimate free trade, to the front, the Republican party, contrary to the private convictions of a large number of its members, and against the trend of thought in social science, accepted the other alternative. The American people did not see their way very far into the problem then, perhaps do not see much farther now. But, judging from the last election, they are *feeling* their way into the heart of the matter. The slow way in which the returns come in, indicates again a hopeful increase of the "noble army of scratchers." The hero of the "straight ticket" is not so boastful as he once was, nor is he found in such numbers. The vest pocket ballot is coming to be felt. Personality, character in the candidate, counts for more than it used to. The "independent" begins to hold the balance of power.

We hope that the surprise of the



last election may mean that traditional lines in politics are breaking, that the American voter is getting ready to face living questions on their merits, questions like Civil Service Reform, Free Trade, Temperance, Woman Suffrage, Education, all looking towards a pure ballot and respectability in office holders.

The defeat of Gov. Hoard, of Wisconsin, who made a valiant fight for an important principle in a manly way, is a source of serious regret, but we trust that McKinley, more than the priests of a dogmatic and non-progressive religion, was the cause even of his defeat; and we can but hope that even though these last did triumph at the polls in Wisconsin, now that the responsibility is thrust upon him, George Peck, the Governor-elect, and his constituents, will not dare put a hurting finger upon this nearest and dearest ally to free government and to universal intelligence. If they do, the day of reckoning will surely come. A people that can at the polls break in one direction so independently as they did last week, will be capable of breaking in another direction, if need be. We may look for some interesting and much reckless and dangerous experimenting in legislation in the immediate future. There is more need than ever of cool heads and steady hands. Let statesmanship, not politics be studied by our young men and women. Let citizenship and not partizanship be taught by the pulpit, the press and the "little red school-house;" and the world will move forward.

#### The Western Conference and Its Sister Societies.

Some severe criticism has lately been directed against the Western Conference for its refusal to send delegates to the proposed Missionary Board unless invitations were also extended to the Women's Conference and the Sunday School Society. We have heard no better argument against this decision than that the three societies, being in sympathetic relations, deserved on that account the representation of but one. It was also said that to allow a place on the Board for the three organizations would be giving the Chicago Headquarters a threefold instead of single representation. It would be interesting to apply the principle of representation here laid down to affairs in general.

According to this line of reasoning, the family of Smith, consisting, in its enfranchised members, of the father and two sons, holding like views on the questions of the tariff and civil-service, and loyal supporters of the same ticket, should be entitled but to one vote, since allow the right of ballot to the two sons would be to triple the influence of the Smith household. We should look to find this argument employed, if anywhere, by the opposite party, which, however, presumably would fight with patriotic zeal for the full and free representation of all the Smiths, had the two younger wandered away from the paternal example and become supporters of another ticket. Even were the sons, daughters instead, we should not expect to find this argument discredited in Unitarian circles.

The theory that the friendly relations existing between these three societies argues complete identity of aim, viz: the support of the Western Conference, is a pure assumption, but if it were not, the application here made of the fact in the selection of suitable material for a missionary board, whose objects its supporters are continually telling us are "deliberative" only, is illogical and undemocratic. If there were ten societies instead of three, each represented by a desk at the central office, each, we make bold to say, could claim admission to such a board. But the manner

in which the two excluded organizations have been characterized by those opposing this admission, shows much misunderstanding or ignorance. The Women's Conference and the Sunday School Society are working for the Western Conference to this extent only,—that each pays its proportion of rent for the rooms held in common between them. The work of the Sunday School Society is clearly defined in its title, and consists of the publication of tracts and lesson-slips for the use of our Sunday schools. Its mission is distinctly educational. Friendly as are its present relations with the W. U. C. those most active in its organization recall that it was formed—somewhere near '73, we believe—against the wishes of some of that body, who feared the dissipation of their forces in the organization of a new society. As to its claims to representation on the board of which we speak, so experienced and successful a worker as Rev. Mary A. Safford, of Sioux City, is reported to have said at the late meeting of the Iowa Conference, that she considered such claims fully to equal or outweigh these of the main Conference itself.

Turning to the Women's Conference, its labors are confined almost wholly to the distribution of liberal literature. It is the center of the Post Office mission work in the west. Yet we are told it is not a missionary body. It is nothing but a missionary body. With cramped means, and suffering many discouragements it has held itself steadily to one end, the dissemination of the liberal faith through the circulation of printed matter, and the organization of Sunday circles and religious study classes, preparing the way for the organization of churches—precisely the kind of work, one would think, that a missionary board need to know about. It is worth noting, also, in this connection, that the Women's Conference, however small and ineffective its work be judged, stands on an independent and self-supporting basis. It looks to no treasury but its own to balance the year's accounts; while some of our state conferences, whose representation on the proposed board no one questions—or should—are partly, sometimes largely, supported by a missionary fund outside its borders. Both of these societies are distinctly representative in character, with members scattered throughout all the western state.

Another reason was urged against the representation of the Women's Conference. It was regarded in some quarters as presumptuous in any organization to seek representation when the question of its early disbanding was under advisement; but this point also it would be hard to maintain on any correct theory of representation. Were a change to be made in the limits of a certain congressional district soon after election, that district would still hold its right up to the very day and hour of such change, to elect its own member of the House. If the Women's Conference disbands it will prefer no claim, as such, to a representative position of any kind. Until it disbands it has all its original rights and privileges.

The condition on which the Western Conference consented to send delegates to the new board has displeased some and pained others as a piece of "sharp practice," designed to secure a majority vote; but how are we to designate the motive of those who seem to have been working against this end and in favor of an exclusive policy? The vote of the Conference last spring was not an act of self-evolved cunning and distrust. The occasion for this distrust sprung from an outside source. At the October meeting, at the Church of the Messiah, in '89, the subject of a missionary board

came up; and the question was asked in open meeting, if the Women's Conference and the Sunday School Society were to be included in the invitation. The answer was in effect, we do not recall the words, a prompt and unqualified affirmative. UNITY, commenting on this soon after, was corrected by the *Unitarian*, which declared that such an arrangement would give Chicago a "wholly disproportional representation," etc.; a decision which the proceedings two weeks ago seem to have rendered authoritative. As to the general merits of this question, we can only say, that an act of justice often appears only one of expediency; as, to turn the proposition about, an expedient action may be an entirely just and righteous one. Those who have deliberated this particular question, and all it implies, know the integrity of their own motives, and must rest content, if need be, in that knowledge. If the Western Conference feels itself, here and elsewhere, somewhat on its defense, the reason is plain. An organized body with its long record of usefulness, its carefully-gathered, small but precious store of mechanical appliances for carrying on its work, its hope for the future and conviction of its own need to the world of thought, has a right to act on that instinct of self-preservation, common to the individual and to congregated masses of men. When this instinct is supported by a deep moral purpose and conviction its right of action becomes even more apparent.

The Western Conference showed itself willing to join the new movement, provided only that in so doing it should not be made a party to an intended slight offered to the two other largest and most influential general societies in the west, standing on the same undogmatic basis as itself. This friendly care for its own will be construed into narrowness only by those who are actuated by timidity, opposing policy, or misunderstanding of the facts.

Let it be understood by those whom our plainness of speech may offend, that the right of those Unitarians opposed to the Western Conference to unite in some other form of organization is here in no way questioned, rather is it one to be generously admitted and encouraged. We are no advocate of any policy of strife and disunion, but opposing methods of work, founded on honest differences of view need result in no real disunion. Only let the true line and motive of difference be known. But it is unreasonable in the founders of any new departure to seek the support of those who neither recognize its need, nor can spare time and energy in its behalf; especially to seek it on terms dishonoring and even suicidal to those asked to accept them, Brotherhood of spirit is not demonstrated by measures which can be accomplished only at some one's moral expense. We do not accuse any one of seeking this moral expense, but the bearings of every proposed movement must be weighed and decided from differing points of view. We believe the Western Conference has been the truer, all round, even to those differing most widely from it, in being first and simply true to itself. C. P. W.

ALL great art is praise. So in all faithful history, and all high philosophy. For these three, Art, History and Philosophy are each but one part of the heavenly Wisdom which sees not as man seeth, but with eternal charity; and because she rejoices not in iniquity, therefore, rejoices in the truth.—*John Ruskin*.

THE free man thinks of nothing so little as death, and his wisdom is a meditation, not of death, but of life.—*Spinoza*.

#### Men and Things.

AT the foot of the lately inaugurated monument to Pestalozzi at Yverdon is inscribed on one side: I lived like a beggar to show beggars how they ought to live as men."

THE *Independent* reports Rev. Edward Everett Hale to be sixty-eight years old, and says of him that he was a newspaper man in his youth, and even now, if called on could set type or report a fire in an entirely creditable way.

HENRY IRVING, who recently pleaded the cause of the South London Fine Art Gallery, has received from a friend the promise of a gift of \$5,000 in recognition of the fact of that art gallery being the only one in all London permanently open on Sundays.

E. P. Powell writing to the *Independent* on "Farmers and the Schools," renews his plea for home education. He thinks our public schools tend to create a dislike in the minds of the young for country life, and that it is to our "educational system, or lack of system, we must charge the fact that there is a steady growth of urban population in proportion to suburban and rural." He thinks he discerns a slight turn in the tide, though as yet it is chiefly manifest in suburban towns.

WE learn from the correspondence to the Associated Press that the German emperor is heartily interested in the passage of certain bills at the coming session of the Landtag bearing on the rights and privileges of workmen, reducing the price of rent and food. Herr von Maybach, Minister of Public Works, lately received an imperial censure for the incomplete nature of a bill for the erection of dwellings for the poorer classes which he had been directed to prepare.

A CORRESPONDENT describes a reception given by the Geographical Society at Berlin, in honor of Dr. Carl Peters, one of the Stanleys of Germany, a "man who for two years was supposed to have been dead in Africa." We read that the speech-making was sandwiched in between much beer drinking and smoking; and that the ladies who sat in the balconies and looked from quite a distance at the festivities, came away saturated with smoke. In America, the ladies are left at home on such occasions. Which is the more civilized? We can not tell.

WE learn from the *Independent* that Madame Hyacinthe Loyson attended the Old Catholic International Congress at Cologne, with her husband, having been specially invited by the president, and received much attention from the delegates of different countries. It was remarked that the Dutch Bishops at the Congress, who have hitherto been reluctant to indorse a married clergy seemed greatly pleased with Madame Loyson and her fine son; and their priests, of whom twenty-one were present, and who are not permitted to marry, drank to her health with *empressement*.

THE Brooklyn Ethical Association is out with a substantial pamphlet, reporting its work of the past and announcing its plans for the present season. The study of Evolution is to be continued and carried on into the domains of science and art. A course of seventeen weekly lectures is announced, with such distinguished names as Prof. Cope, Mr. Wakeman, Frances Abbott, Mr. Underwood, Rev. J. C. Kimball, Prof. Davidson, Dr. James and Prof. Fiske, who closes the course. An organization of such high purpose and excellent material deserves the success it has attained.

THE lecture circular announcing the season's lecture course of our friend George Willis Cooke is before us. The topics are of that solid and serious a character which Mr. Cooke treats so intelligently and profitably to all who hear him: "The Intellectual Development of Women," comprising a course of four; three lectures on "Browning," four on "The Social History of New England," four others of a miscellaneous and literary order, and three new ones on "A Dream of the Perfect Man," "Wits and Wise Men," "Socialism, Past and Present," comprise the whole. Mr. Cooke's lectures are recommended by such high authorities as Julia Ward Howe, Dr. Putnam, Mrs. Livermore, Mr. Mead and Miss Larcom. His address is Dedham, Mass.

THE "Robert Elsmere" Hall scheme of Mrs. Humphry Ward has made a beginning. Seven young men have gone into residence, and the Rev. P. H. Wickstead has been appointed warden. The Hall is that till lately occupied by Manchester New College. Although it is not situated in the East End of London, there is scope for the energies of the students in the crowded houses, which help to make up the streets of this densely populated locality. Professor Catlin Carpenter has commenced a course of lectures on "The first three Gospels," a subject which he has made his own. His little book on "The Synoptic Gospels" has met with so hearty a reception that a second edition has been called for within six months of the publication of the first.

LOVE is the ultimate passion that ripens into the sublimest loyalty.



## Contributed and Selected.

## Retrospect.

I think I sat once, in some other life,  
Upon a yellow, arid strip of sand;  
All motionless, my head upon my hand,  
And saw the sapphire sea, without a strife  
Of waves, stir gently, and, unbroken, burn  
Beneath the heaven's ardent, flaming gaze.  
All was so breathless that a soul might learn  
Secrets of living and of spirit's ways.  
And that great waste of waters whispered  
thus,  
Ay, whispered me, that sat in calmness  
drowned:  
"We live, we move, we stir for God in us."  
— And now, in this life, far below the sound  
Of clamorous voices seeking mastery,  
I hear the whisper of that sapphire sea.  
H. P. KIMBALL.

## Ready-made Opinions.

With the newspaper paragraphers busy at work every day of the week throwing ready-made opinions upon the market, it is a simple matter now to get a mental outfit without mental effort. They are cheap, and they really wear very well for the price. All we have to do is to go to the paper advertising the class of goods we want, —and the mind of man hath not conceived the subject which owneth not an organ, —and in five minutes we can find something that will serve. Not a perfect fit, perhaps, but then one doesn't expect that in ready-made goods. It will enable us to go through the streets respectably, and that is all that is necessary. And yet one does n't buy ready-made garments without something like a twinge, a wonder whether the stories about starvation wages are really true, and a half-resolve to be extravagant enough next time to have some made up at prices that will put a bit of a holiday into the life of the seamstress. But, surely, the cases are not parallel. The supply of ready-made opinions shows there is a demand, and the demand evidences a common human need, and the universality of the need is its justification. Does n't that have an economic ring? If we want to formulate our defense, half of half a dozen reasons start up on the moment ready to be labeled and set forth. 1. The necessary business of living actually leaves no time for individual thinking. 2. We can more safely trust the average opinion to be the right one than our own. 3. We don't want to appear singular. But even while we are contemplating these defences of our position, they have traitorously changed their cockades and are lustily fighting against us on our own lines. No time? What is it then that crowds the days so full there is no room for anything new? The details of what we call our business, generally, and that, reduced to its ultimate terms, means the method we employ to earn a living. Earning a living in moderation is not reprehensible, but there is such a thing as over-indulgence. Fancy for a moment that the span of a life was from sunrise to sunset, and that we should over-hear a man communing with himself after this fashion: "When that circling orb in the heavens reaches an angle of forty-five degrees, I breakfast. Let me then be about the work of preparing my meal. After that, I will have to devote my thoughts to dinner, for there will be little time at best to prepare a dinner as it should be. When that is over, I shall have time, if I waste none, to get my supper neatly laid and comfortably eaten before the sun goes down." It sounds indecent. Is it less so when the day is multiplied by three hundred and sixty-five and again by sixty? There is a story told of a man who crossed ocean and mountain to reach that height in Norway from which, once a year, one day may be seen swinging into another, with no night between. Unfortunately, the event was set for an hour which for half a hundred years our pilgrim had devoted to sleep. Was he to break in

on his night's rest? Hygiene and habit forbade! So the climax of the expedition was a comfortable nap at the Norwegian tavern and, let us hope, fresh muscles for the return next day. He had missed the object of the journey, that was all. If our impossible man of the imaginary twelve-hour lifetime were not impossible and imaginary, he might have been the Norwegian explorer's first cousin, perhaps. "Very fine in theory," says someone, "but there is such a word as 'necessity.'" True; but it is a flexible one. Ruskin somewhere makes the suggestion that a man should fix some limit as marking the point where he will have enough of the world's goods to satisfy him, and that, when he reaches it, he should heroically hold fast to his resolution and transfer his energies from what may be called the first to the higher necessities of living. When the vista stretches out on to-day's level, instead of following an ascending scale, he must try, by applying the rule of physics, that one gas is a vacuum for another, to carry on living and sustaining life simultaneously. It can be done, if we don't persist in looking upon the first gas in the receiver as a solid.

As for the second claim, is it indeed true that we can more safely trust the average opinion than our own conviction? Natural modesty may incline us at first to answer in the affirmative, but after refreshing ourselves with a page of Socrates, we find courage in our hearts for a bold "No." We must quote it entire, and trust to our protecting stars that we are n't interfering with anyone's copyright.

Socrates. Does a man, in training for the profession of gymnastics, pay attention to the praise and blame and opinion of all other men, or of the one only who happens to be his physician or trainer?

Crito. Of the one only.

S. He ought therefore to fear the censure and welcome the praises of this one person, and not those of the many.

C. That is plain enough.

S. Then he ought to eat and drink and act and exercise in the way which seems good to the one who understands and is a proficient, rather than in that approved of by all other men.

C. That is true.

S. Very good. If then, disobedient to the one, and dishonoring his opinion and approval, he honor that of the many who have no experience, will not harm come to him?

C. How could it be otherwise?

S. And would life be worth living with a miserable and corrupted body?

C. By no means.

S. But would it then be worth living, if that part of us were corrupted which injustice degrades and justice benefits? Or do we indeed hold that part, whatever it is, with which injustice and justice have to do, of less account than the body?

C. By no means.

S. Of more importance then?

C. Of much more.

S. Then indeed, my friend, we ought not to heed at all what the multitude say of us, but only what the one man who understands about the just and the unjust, and what truth herself will say.

Finally, as to the fear of appearing singular. Such a fear does exist in almost every mind (though in curious conjunction with an ardent dislike to being called commonplace,) and perhaps it will be more effective to show that it is groundless than even to demonstrate that it is a bit cowardly. Do we ourselves respect less the man who holds an opinion that we, the majority, do not accept? So long as he holds it honestly and to no one's harm and maintains it by reasonable methods, we not only should, but we generally do respect him more than if he followed the trend of the heedless crowd. So, by our own toleration, we should have faith to demand that of our brothers, when our turn comes to stand facing them instead of by their side. If we look back to the forming years of youth, we may be fortunate enough, some of us, to recall some teacher whose full and overflowing devotion to high ideals not only made him their living exponent to us, but

awoke to some degree a corresponding aspiration in us. By our gratitude to him we can measure our own failure when, in self-conscious humility, we shrink from standing for anything in particular, lest people should wonder at our assuming the position of an advocate. Analyze that intangible "people," and we find it composed of nothing but units, after all. If we are as obstinate as our families give us credit for being, we will not be inclined to surrender a conviction at the smile of Brown singly, or Robinson, or even Jones! Why then should Jones, Brown and Robinson, as soon as they lose their individual outlines and fade into a misty public, inspire us with such undue veneration? And, after all, what is it to be singular except to stand by one's self feeling one's way? What else are we here for, so far as we can discover? He who has, with groping and stumbling and bruises, learned but a few inches of the ground under his feet, and the stones that wall him in, has made life serve him better than the man who comes out at the end of a sixty-year tunnel blindfolded and holding fast to the guiding rope stretched by paid mechanics along the way.

L. A. L.

## Correspondence.

EDITOR OF UNITY:—The following extract from the article in your last issue entitled "An American Shrine," seems to require some explanation and correction from me:

The pilgrims wended their way to the centre of a lot surrounded with neat stone curbing, where is a low granite block, on the top of which is a scroll of marble, in imitation of a roll of newspaper, on which is carved these words:

*Hic Jacet  
LOVEJOY  
Jam Parce Sepulto.*

This simple though fitting and eloquent monument is but recently put in place. For many years the spot was neglected, almost forgotten. Cattle and sheep grazed over it and tracked it with their footpaths. Only one faithful negro, touched with a sense of tender gratitude to this, one of the earliest martyrs to the freedom of his race, guarded the place and at last guided to the right spot those who would restore and preserve the humble tomb to posterity. Thomas Dimmock, a St. Louis journalist, jealous for the freedom of the press, has lately called the attention to the neglected condition of the grave and raised the necessary funds to protect it and mark it as above indicated.

The "scroll of marble" was not intended as an "imitation of a roll of newspaper," though there is a certain resemblance which had not occurred to me before. The design was quite common at the time, but is now, I believe, almost out of fashion; for fashion prevails in the homes of the dead as well as in the homes of the living. The monument is not "recently put in place," but, on the contrary, has been in place about twenty-five years. The words of the inscription, "Spare him now that he is buried"—were, of course, much more appropriate then than now; for, twenty-five years ago, the bitter prejudice which cost Lovejoy his life was not altogether extinct. To-day, for all practical purposes, it is. I may add that monument and epitaph were seen in Boston—where the work was done—by Wendell Phillips, and cordially approved as appropriate and sufficient. Some day, I hope and believe, there will be a far worthier memorial to the man and his cause; but I trust the present one may be allowed to stay were it now is—for the sake of the associations which no successor, however splendid, can ever have.

The locality of the grave was not preserved by "a faithful negro" (William Johnstone), but by the first superintendent of the cemetery, the late William Brudon, who marked the spot—then in the middle of the main avenue—by two small fragments of limestone rising an inch or two above the level of the ground. Johnstone, who occa-

sionally did duty as a sexton, probably knew what the stones meant, but he did not put them there; and to Mr. Brudon belongs the honor of rescuing Lovejoy's grave from oblivion. When, some years later, the remains were transferred to where they now are, by direction of the late Major Charles W. Hunter, Johnstone was employed for the second burial, as he had been for the first; and somewhere among my papers I have his receipt for money paid "for burying Lovejoy twice."

The stone wall and curbing around the lot were erected some two years ago, at a cost of about \$105.00. All but three or four dollars of this sum was raised by voluntary subscription immediately after the delivery of my address in the Church of the Unity, St. Louis, March 14, 1888.

Soon after the placing of the monument, the lot was formally given to me by the heirs of Major Hunter, and remained in my possession until August 1885. Then—having meanwhile removed to St. Louis—I transferred all my rights of ownership to the colored people of Alton, who are now the legitimate custodians of what UNITY has rightly called "An American Shrine."

THOMAS DIMMOCK.

St. Louis, Nov. 3, 1890.

A MAN from Woonsocket, obliged to visit Boston on business, timed his trip, so as to be able to hear Mark Twain lecture at Tremont Temple. By some misunderstanding, he mistook the day, and happened in on one of Mr. Joseph Cook's lectures. He listened to the long discourse without discovering his mistake, thinking all the time that the lecturer was the famous humorist. On his return to Woonsocket, his family questioned him as to the lecture. "Was it funny?" was asked. "Wall," slowly replied the traveler, "it was funny, but it warn't so desperate funny!"

—Exchange.

## BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's  
Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skillful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

## Young Children,

so that the medicine is known among them as 'the consolator of the afflicted.'—Jaimé Rufus Vidal, San Cristobal, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

## Ayer's Cherry Pectoral,

PREPARED BY

JR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.



## Church Doxy Pulpit.

### Morality and Religion.

[PREACHED BY A.W. GOULD, AT THE UNITARIAN CHURCH OF MANISTEE, MICH., OCT. 26, 1890. PUBLISHED BY THE CONGREGATION.]

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.—James 1:27.

The relation of religion to morality is one of the burning questions of the times. It is a question that is even dividing the Unitarian church. By one wing of the church we are told that morality is the one essential element in religion, that a truly moral life is of itself a religious life. Mr. Gannett, in his noble sermon on the "Faith of Ethics," tells us that "Ethics thought out is religious thought, ethics felt out is religious feeling, ethics lived out is religious life." So that morality can not be separated from religion, because morality in its highest manifestation is religion. But others, while admitting that morality can not be separated from religion, assure us that morality is founded in religion, not religion in morality. "The Morality," as Dr. Peabody writes, "which rests on any other foundation than Jesus Christ and his religion, is built on the sand." They both agree that morality and religion are one, like husband and wife; but they disagree as to which is the one, whether the husband or the wife is the real head of the family, whether morality or religion is the better half in a good man's life.

But these are not the only opinions current among thoughtful men regarding the relative worth of these two great factors of human life. There are those who think, like the "Ethical Culture" societies, that religion is a delusion and a snare. The true life begins only when man has learned to dispense with religion altogether and content himself with morality alone, and I must confess that the definition of pure and undefiled religion given by James would apply to their ideal—visiting the fatherless and widows in their affliction and keeping one's self unspotted from the world.

There are still others who, while agreeing with the ethical culturist that religion and morality are not one, insist that it is religion alone which has any value to man. As one of them says, morality "must die utterly if religion is to live in genuine form." If they are indeed husband and wife, the husband has got to die or be divorced before the wife can live as she should. And this view would seem to be supported by the Apostle Paul, who compares the Christian to a woman whose husband is dead. As long as her husband lived she was bound by the law to her husband, he says, but when her husband dies she is free from the law. And so the disciples of Jesus must die to the law before their true life in Christ can begin. And this is also the view which orthodoxy holds, as we see from the assertion that morality has not the least power to save a man or make him pleasing to God. It is only religion which can do that. And religion can do it alone even without morality. The vilest sinner can be saved by religion, while the moral man, without religion, though perfect in all his ways, will be eternally lost. These four views, then, we find held to-day. Religion and morality are one and inseparable according to the first pair of opinions, while according to the second pair religion and morality are not one, but are directly opposed to each other, and if united, there must be a death or divorce in the family before life can really begin. The two pairs are thus sharply opposed to each other, but the two

members of each pair stand in quite as sharp mutual opposition. In the first pair, one says, morality is the foundation and life of religion; the other says religion is the foundation and life of morality. While in the second pair one member cries death to religion, and the other, death to morality.

It would, perhaps, not be impossible for an ingenious man so to define morality as to include or exclude religions or so to define religion as to include or exclude morality, and in that way prove any one of these four opinions right or wrong, as he chose. Certainly, if Paul could prove by his logic that a just God hated an unborn babe, as he did to his own satisfaction, we could easily prove that a man must die to morality to be religious. In fact, I think a man would have to die to our present morality to worship such an immoral God as that. But I have neither Paul's logic nor his fearlessness of consequences. I should not dare to prove God unjust, even if I could. So I will not venture into this quadrilateral quarrel. I will try instead to look for a few moments at the relation which the actual religions of the world have had to the actual morality of the world. In that way we shall escape the danger of begging the question by defining an ideal religion or an ideal morality. And we may learn quite as much from such a concrete study as from spending our time in abstract reasoning. You doubtless remember that when Franklin was at the French court there was a dispute as to why a fish weighed more when dead than when alive. It was a very pretty dispute, and I dare say it was more than quadrilateral in its dimensions. But when they tried to draw Franklin into it he refused to join in the discussion until he had weighed the fish, living and dead. And then, you know, there was no need of discussion, for it weighed precisely the same in each case. So we will "weigh the fish" first. Perhaps there will be no need of any discussion then. The facts may be so clear that the quadrilateral quarrel will collapse at once, leaving a truth that explains and combines all the partial truths of these seemingly contradictory views.

Let us then consider the moral character of a few of the religions of the world, as revealed in their rites and their deities. As far as those deities are snakes and lizards, grasshoppers and birds and animals, it might seem they would have no moral character at all. But most of them, even when regarded as not human in shape, are held to be human in their actions and motives.

Beginning with the lowest race, we find the chief deities of the Australians, fighting with one another over their wives, one of them even drowning the world with a deluge to punish some of his wives for their aggravating conduct. Most of their gods are so bad that the chief efforts of the Australian religion is to keep them good natured enough not to inflict undeserved harm upon their worshipers. After the natives heard of the Christian religion from the missionaries, one of them was asked what he thought of the god his tribe worshiped. He said he thought the god was Jesus Christ. But being asked to give his reasons for that opinion, he pondered a little and then said he guessed their god must be the devil. Evidently their god's moral character came nearer the devil's than it did to Christ's.

Ascending a little higher, we find that the chief god of the Hottentots, though born like Jesus of a virgin and enforcing the morality of the tribe, is reported to have himself been guilty of the grossest immorality. In New Zealand the history of the gods is a history of "wars, murders and lusts,"

as a history of the living chieftains would be. Their gods are quite as bad as the worst mortals, thought to be stronger and braver.

The New Zealanders accept the Christ of the missionary as a still stronger and braver deity of the same character, and worship him along with their older gods. And other savages have similar gods, always a little more savage than their worshipers. Nowhere is there a moral god among an uncivilized people.

When we come to civilized people like the Hindus, we still find immoral gods. Their chief god, Indra, was a parricide, a fratricide and a drunkard, besides committing many other offenses against morality too numerous and too revolting to mention. And the Egyptian gods are similarly described by their worshipers. And even among the Greeks, who head the highest civilization of the old world, the gods, as we all know, were said to have committed every crime imaginable, from mutilation and devouring their own fathers to devouring and otherwise abusing their own offspring. So revolting did the moral character of the Greek gods seem, even to the Greeks themselves, that Plato declared that all knowledge of their deeds must be excluded from his ideal Republic, lest it should corrupt the youth.

And even when we come to the God of the Bible, the Jehovah of the Jews, we find what the morality of to-day would condemn. It was Jehovah who taught Jacob to deceive his blind old father and steal that father's blessing from his own brother, and who then prospered him for doing it. It was Jehovah who led Joshua to the conquest of Canaan and ordered him to slaughter without mercy every man, woman and child in city after city, and take possession of the lands and homes, though the people had never injured the Jews in the least. It was Jehovah who sent a lying spirit through the mouth of one of his prophets to deceive a Hebrew king and so get him defeated in battle. It was Jehovah who said that David was a man after his own heart, though David was cruel, treacherous, immoral, even judged by the standard of that time, guilty of murder and adultery. And the offspring of his double guilt was blessed by Jehovah and chosen as the successor of David and the builder of the holy house of God. And Jehovah is by far the best god that history discloses to us. So if we should go through all the tribes and races of men we should not find one moral god, no, not one. And the more civilized the races become, the farther their gods fall below the standard of morality held by their worshipers. It is not true then that man's moral nature was "formed from the conception of a moral God," as has been recently asserted. Civilized men were constantly compelled to excuse and palliate the immorality of their gods, as Christians are doing now.

Nor is the immorality of religion less pronounced in the rights and beliefs enjoined by the gods or by the priests, their representatives. It is safe to say that there is not one crime, not one offense against morality and decency, however gross it may be, that has not been enjoined upon men in the name of religion. It is not strange, perhaps, that the religious rites and beliefs of savages should be savage. But it does seem strange that the religions of civilized men should be full of the same savage rites and ceremonies as the savage religions. The Phœnicians and Babylonians, the Hindus and Greeks practiced the grossest obscenities and the most terrible cruelties as religious rites. And the most civilized race of America, the Mexicans, used to sacrifice hundreds and thousands of innocent men, women and children annually to their blood-

thirsty gods, and used to sacrifice them in such a way as to extract the greatest amount of suffering from them, and the greatest amount of weeping from the little children, that they might thereby win the favor of their gods most completely. The Spaniards who conquered the Mexicans were quick to see the hideousness of the Mexican religion and to denounce it and suppress it. Yet the Spaniards and the Christians of Europe were at that very time torturing and burning hundreds and thousands of innocent men and women to their European God, to win his favor more completely. If it had been the Mexicans who had discovered and conquered Spain, I imagine Mexican historians would have dwelt upon the horrors of Christianity. For the religion of each nation is an abomination to other nations. In Ancient Israel the gods of the surrounding nations were so regarded. Milcom was called the abomination of the Ammonites, Chemesh the abomination of the Moabites, Ashteroth, of the Lidonians, and so on. No doubt Jehovah was to the other nations the abomination of the Israelites. The Greeks and Romans certainly held the Jews and Christians in abhorrence as haters of mankind, as they called them, because of the exclusive nature of those two religions. And the heathen of to-day often perceive the cruel injustice of a religion that condemns all their ancestors to hell, without even so much as giving them a chance to be saved. One of these pagan converts to Christianity was just stepping into the water once to be baptized when it occurred to him to ask where his ancestors were according to the new religion. "They are in hell," was the answer. "Then I will go to hell, too," he said, and turned from the water. He felt that he deserved to go to hell just as much as his ancestors did, and even if the Christian God was unfair enough to take him to heaven because he happened to have heard of Christ, he could not himself be so mean and unjust as to leave his innocent kindred suffering in hell. And judged by any standard of morality accepted by men to-day, that heathen was more moral than the God of Christianity. Christianity then enjoins immorality upon its followers, just as truly as the Hindu religion does upon the mother who casts her babe into the Ganges, or the Fijian religion upon the son who devoutly slays his aged parents. The Fijian slays his parents out of filial affection that they may enter into heaven in full health and strength and so have an eternity of happiness. While Christianity bids us see our innocent kindred consigned to an eternity of torture, and then rejoice and praise God for it. And if Christianity is so immoral as this, we may look in vain for a religion that is not immoral. For Christianity, with all its faults, is the noblest and best of the world's great religions.

There is not the religion, then, that is not immoral, when judged by any standard but its own. And there is not one god that was ever worshiped who would be safe from the penitentiary or the gallows if he lived here to-day. And in all of the civilized religions there have always been men who were better, far better morally, than the gods they worshiped, just as Socrates and Plato and thousands of other men, were better than Zeus, and just as thousands of Christians are more moral than the God of Christianity. It is only among the lowest savages that we find the men no better morally than the gods. As soon as men rise above that level they leave the gods behind them. The gods are always behind the times. Occasionally they get so far behind their worshipers that they can not be endured any longer. They



so offend the higher morality of men that they have to be reformed, if they are capable of reform. All of the greatest religions of the world are the result of such reforms. Zoroaster seems to have reformed the gods of his time and to have given men the great Parsee religion to which Judaism owes so much.

Gautama was another such reformer. He found the gods of his ancestral religion so vile that he despaired of reforming them and so abolished them all together, giving the world the strange spectacle of a religion without any personal god at all. And that religion has won more followers, and has more followers today, than any other religion that ever existed. The great prophets of Israel were such reformers, constantly trying to clear Jehovah of the base and unworthy morality that clung to him from his savage past. And one reason that Christianity spread so among Greeks and Romans, was that it gave them a comparatively moral god in place of the immoral gods of their fathers. And the grand Reformation headed by Luther, was in a great degree a protest against the unspeakable immorality of the Christianity of the Middle Ages. Fifty years ago the God of American Christianity was a slaveholding God, and had to be reformed by a little band of prophets, who, like Satan, in Milton's poem, dared defy the Omnipotent to arms; and unlike Satan, they defeated him and compelled him to repent of his slaveholding ideas, as the Bible tells us he had already repented of his deluge. This reformation of the gods, forcing them to give up their old ideas and old practices, and become more kind and honorable and just and honest, is one of the most crying needs of every age, not even excepting our own. Some one has said that an honest god, is the noblest work of man. And certainly, the noblest work any man or any band of men can do is to give their fellow men a nobler and more honest god to worship.

I think we must see then, from this brief review of the gods and their teaching, that the actual religion of the world is far from being identical with the actual morality, and if either can be dispensed with it certainly is not morality. Morality has always been the teacher and corrector of religion. But is morality the parent of religion as well as the teacher of it? We may, indeed, be quite sure that religion is not the parent of morality, that religion cannot be the foundation of morality, as so many have asserted, unless the superstructure can be built before the foundation and on a larger and nobler scale than the foundation, and can be constantly extended far beyond the foundation. If the foundation must come first and must be as broad as the building, then the religion of the world is not the foundation of the morality of the world. But even though religion be not the foundation or source of morality, it does not follow that morality is the foundation and source of religion. It may be that the two are entirely independent of each other in their origin, like the husband and wife to which they have been likened, and only brought into a practical and not always successful harmony. The only way we can settle their real relation is by finding out what their real origin is.

The origin of morality is fairly well known now. The mysterious "ought" of the human conscience has been traced to its elements. When a man finds himself in circumstances where he must sacrifice his own self interests in order to serve his nation, that man feels that he "ought" to make that sacrifice, even though it may cost him his life to do it. There is a struggle in his soul between the instinct of self-preservation and the demands of

duty. If he does his duty, he feels happy and men call him a moral hero. If he saves himself and sacrifices his nation he despises himself and men call him a selfish coward, or even execute him as a traitor. Now, if a man had always lived by himself, had never associated with his fellow men, he would never have had any such conflicts of duty as that. It would always be his duty to obey the instinct of self-preservation. There would, indeed, be nobody but himself to preserve. He would never think of any other self. And so the lowest forms of life are not conscious of any other self than their own and its desires. They have no conflicts of duty. It is always their duty to feed themselves and save themselves from danger. But when living beings begin to dwell together in groups, then the life and welfare of the group is of more value than the life and welfare of any individual in it; so the whole group praise and honor that one most who does most for the group, who most subordinates his own interests to those of the group, while the whole group blame and banish or destroy those members who sacrifice the group to their own individual interests. In that way only the unselfish are preserved in the group, and by a sort of natural selection the individuals became more and more unselfish with each new generation, until finally the children inherit a sort of second instinct which tells them they "ought" to do what the welfare of the group demanded. Their first instinct is, of course, the old original one of looking out for their own self. But their second instinct has introduced another larger self, the self of community. And from the demands of their larger self arise what men call morality. But this morality is not limited to men. We find it in a greater or less degree among all creatures who live together. When certain birds of passage gather in great bands for their flight southwards, naturalists have sometimes seen one or two mothers who had eggs or young in their nests, behaving in a very strange way. They would fly distractedly to their nests, remains there a few moments, and then as they heard the calls of the gathering band they would start hastily away from their nests; and after repeating this for many times, they would finally fly wildly off after their vanishing comrades. Now there was a conflict of duty in those mother-hearts just as real as in the hearts of human parents. Their own single self sank out of sight. The struggle was between the smaller self of the family and the larger self of their nation. Should they risk the loss of their children or the loss of their nation? If every bird felt free to linger on his own private interests or the interests of his own family, the whole band might perish. So the birds choose the larger and better part; as our fathers did thirty years ago, when they marched to the front to save the nation and left their children behind to become fatherless for aught they knew. We called the men moral heroes. The birds obeyed the same larger instinct. Were they not moral, too? And when a troop of monkeys is attacked the older members will risk their lives in defence of the younger and weaker ones. They obey the calls of the larger self, they sacrifice their own safety and welfare for the safety and welfare of the troop. Are they not moral?

Animals can be moral, then. But can animals be religious, also? What is religion? In the religion we have examined it has seemed to be the worship of rather immoral gods by rather immoral rites. But surely that is not the essence of such a mighty force as religion has shown itself to be. What is it that has driven men to the

worship of such gods by such rites? What is the inmost essence of religion? The great German philosopher, Hegel, says religion is "the divine spirit becoming conscious of himself through the finite spirit." And other great thinkers, like our own Martineau, have given practically the same definition. Religion, as it seemed to them, and as it seems to me, is the consciousness of the Infinite. When a living being is conscious only of itself, it is not yet capable of either religion or morality. It lives, and that is all. When it becomes conscious of the larger self of its band or group or tribe or nation, it is capable of morality. The animals are capable of that in a low degree, as we have seen. Man is capable of it in a still higher degree. The bird or the ape is conscious of the larger self of its own flock or troop. But man is conscious of a self even larger than the self of his nation. Man can deny himself, can renounce and assail the nation for the good of humanity. The grand self of humanity looms up before him and above him and overshadows and dwarfs his own self and his national self. I do not think any animal can attain to that lofty vision. It is so lofty, indeed, that a great French philosopher, Comte, has declared that this self was the final self, the largest self man could reach; and he has proposed a new religion wherein men should worship and die for humanity. And some noble souls have accepted that new religion.

But it seems to me as it has seemed to the vast majority of mankind that this is a still larger self, an infinite self that towers above even the grand and majestic self of humanity. Men have caught glimpses of that Infinite self ever since they became men. It was indeed because they caught a glimpse of it that they ceased to be animals alone, ceased to be merely capable of morality and became capable of religion. But their first glimpses of it were vague and dim, and it seemed to their eyes, as the cloud did to Polonius, a camel, a weasel, or a whale, as anyone might choose to call it. And they naturally were unable to think of it as much better than their own savage selves. They could measure it only by the uncivilized morality of their race and time; and as they grew more civilized and more moral their very reverence for their awful boundless vision deterred them from changing the god of their fathers; so they allowed it to remain the same grotesque, immoral being that the undeveloped imagination and the undeveloped morality of their ancestors had fancied it. But the noblest of each generation always worshiped something nobler than the actual gods of their day. Their higher civilization had taken them beyond the old gods, but not beyond the spirit that had lived in those old gods. The body was dead, but the ghost still haunted them and it would not down at any man's bidding. The greatest philosophers of every age have felt that mighty presence bending over them and welling up to consciousness within them, the manifestations of that "Infinite and Eternal Energy whence all things proceed," as Herbert Spencer calls it. It is no longer a camel or a weasel, a bird or a reptile, as early man used to dream. It is no longer even a cloud in heaven. It is no longer even the crystal vault of heaven itself, which the ancients thought bent over them, and which they worshiped as their Heavenly Father. That crystal vault has vanished before the telescope of man. But heaven has not vanished. It is still there; only now to the educated eye it is not a little vault a few miles away. It is Infinity itself.

Can we not see now the relation of morality to religion without any discussion? Morality does, indeed, come

first, as our animal life comes first. But the man who never rises above morality remains only an animal. That does not mean condemnation. A good animal is far better than a bad man. But the man who remains an animal only loses just so much of manhood's estate, just so much of wider vision and loftier inspiration. So ethical culture stops short of the highest level, though it is right as far as it goes. It is far more nearly right than the religion that cuts itself loose from morality. As well might a man think of cutting himself loose from his animal life, his food and drink and of living on the word of God alone. He would die at once.

And so would the religion that should sever itself from morality, that should make long prayers while devouring widows' houses; that should pretend to serve God while neglecting to serve men. But most men and most religions that claim to do this do not really do it. They are wisely inconsistent and enjoin practical morality even while teaching theoretical contempt of it, as Paul seems to have done in the case of the Corinthians.

And the view of those who would found morality on religion is equally disproved by these facts as we have seen them. Religion may, indeed, be the most powerful sanction to morality. It may be the prime motive in enforcing duty. But it can never teach any man his duty. It is morality which teaches religion what to enjoin and what to forbid. Untaught by morality religion soon finds itself enjoining the outgrown morality of the past and becoming one of the greatest hindrances to all progress.

And can we not see finally, just how true Mr. Gannett's words are. Religion is, indeed, a far nobler, higher thing than morality, as the flower and fruit are noble and higher than root and branch. And religion is in a certain way the consummate flower and fruit of morality. But it is far more than that. It is rather what the soul finds above the highest morality, as the mountain-climbers find the heavens above the highest peak. Our fathers used to think the heavens rested on the mountain peaks, and that the stars were fastened to the heavens; but now we know how mighty is the expanse that separates us from the nearest star, and when we have followed that pathway of light to its source we are only on the threshold of infinity, while the fainter stars beckon us on into the unfathomable depths beyond. And so the morality between man and man, that seemed to our fathers and still seems to some of their sons so near and lowly a thing, yet when followed to its source leads us to the threshold of the infinite and over the threshold into the home of the infinite. Our duty to our neighbor is not something that we or he devised, or that some shrewd law-giver enacted. It is not some artificial and meaningless convention of society. It is something that has resulted from the very nature of the universe. It was nature's selection that gave us our conscience and taught us our duty. And in doing that duty we are obeying the laws of nature, the laws of the infinite universe. We can obey those laws blindly, as we shall if "mere morality" is all we see in them. But if we climb the mountain to the very top and see the infinite heaven above, if we trace the shining pathway of the humblest duty to its starry source in the heart of the infinite, then shall we find that morality is indeed religion, is the conscious and willing service of the infinite. And we shall hear that infinite spirit whispering to our spirit: *Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.*



## Notes from the Field.

**The Illinois Conference.**—The following additional resolutions passed at the Alton Conference were received from the Secretary too late to be published in our last.

**Resolved,** That we regard a common school education in the English language as a necessary preparation for citizenship for every child in this Republic, and that we will oppose any effort to repeal the Compulsory Law now on our statute books or to so modify it as to make it ineffective for the securing of this result.

**Resolved,** That dogmatic religious instruction in state schools is contrary to the fundamental law upon which this government rests and that we will resist every attempt to make instruction in religion a part of the common school curriculum.

**Resolved,** That this Conference recommends to the trustees of the various societies within the state the importance of making it a part of their regular business to raise by subscription an annual contribution to the funds of the A. U. A., the W. U. C., the I. U. C., and such other missionary activities as they may find themselves in sympathy with. And be it further

**Resolved,** That this Conference also recommends that each settled minister in the state preach an annual missionary sermon in accordance with the above resolution. And be it further

**Resolved,** That the settled ministers within the state be requested to preach an annual sermon at a suitable time upon political ethics, or some kindred topic.

**Resolved,** That while it does not wish to hamper the action of its delegates to the meeting of the Advisory Board to be held in Chicago next week, and desires to leave them full liberty of action, it is nevertheless the sentiment of this Conference here and now, that the Woman's Western Conference and the Sunday-school Society should be admitted to a participation in the Advisory Mission Board to be formed.

[The above resolution takes the place of that relating to the same subject published in our last, and is the final form in which it was passed.]

**Resolved,** That it is the sense of this Conference that recreation, instruction and the public welfare will be advanced by the opening of the Art and the Education exhibits of the World's Fair on Sundays, and that it recommends to the directors of the Fair that this be done.

**Resolved,** That we declare our hostility to the saloon system as un-American, dangerous and corrupting in its influence, menacing our social and political welfare; and that we urge and demand the employment of all educational and moral methods for its complete extirpation.

**Resolved,** That the thanks of this conference be extended to the minister and members of this church for the warm welcome given the visiting delegates. Whatever of pleasure and helpfulness have been received both socially and spiritually have been largely due to the generous hospitality and cordial greeting extended, and we are sure we voice the mind of the conference in saying it will be an inspiration for good work during the coming year, and as our minds revert back to this meeting we shall be encouraged to renewed effort by its pleasant memories.

WHEREAS, It is a matter of strenuous endeavor among Unitarians to obtain independence of action and freedom of thought in all matters tending to right conduct; and

WHEREAS, It is believed that the attainment of religious liberty among them has not always carried with it a similar independence of political action, having motives flowing solely from patriotism and morality: Now therefore be it

**Resolved,** That such motives be inculcated by adequate means into the minds of the members of this conference looking toward truth, righteousness and love in politics, as in all other affairs of life.

**Chicago Branch of the W. W. U. C.**—The first meeting was held at the Third Church, Oct. 30. After the lunch was served, the meeting was called to order by the President of the Conference, Mrs. Woolley, and officers for the coming year were elected as follows: For President, Mrs. E. A. West; First Vice-president, Mrs. J. M. Ware; Second Vice-president, Mrs. John Wilkinson; Secretary, Mrs. Horace H. Badger; Treasurer, Miss Florence Hilton. Mrs. West, taking the chair, gave a warm welcome to all present. She hoped the intellectual and social benefits that might result from these meetings would be appreciated, and extended an urgent invitation to the ladies to take part in the discussion that would follow the reading of the papers. Mrs. Woolley brought before the meeting the subject of the deficit in the treasury, making an earnest appeal for contributions for the same, and called for \$5 subscriptions first and then for smaller sums. The response was prompt and generous, about \$65 being raised. A collection was also taken up to defray the expense of printing the programmes. Mrs. Jones, not being able to be present sent a letter of greeting to the ladies of Third Church and those present, which was read. The secretary was requested to reply thanking Mrs. Jones for the expression of good

fellowship, and expressing sympathy for her temporary illness. Two very able papers were given, subjects: "Early History of the Baptists in England," by Miss Hilton, and "Life of Roger Williams," by Mrs. Russell. Mrs. Effinger, Mrs. Plummer and Mrs. Bromell taking part in the discussion. Adjourned to meet at All Souls Church, Dec. 18th. The following is a list of those contributing to the W. W. U. C.: Mrs. Woolley, Mrs. Wilkinson, Mrs. Butler, Miss Martin, Mrs. Bangs, Mrs. Dowd, Mrs. Dupee, Mrs. West, Mrs. Richardson, Mrs. Wanzer, Mrs. Roche, Miss Himrod. Two dollar subscriptions: Mrs. Badger, Mrs. Brown, Mrs. Candee. New members who joined the branch organization, paying \$1.00: Mrs. L. H. Capron, Sharon Hill, Pa.; Mrs. F. W. Young, Mrs. F. Beckwith, Mrs. L. B. Brown, Mrs. B. C. Reed, Mrs. J. L. Conger, Mrs. E. A. Delano, Mrs. C. N. Underwood, Mrs. F. M. Gale, Mrs. J. R. Effinger, Mrs. D. P. Hueston, Mrs. E. J. Loomis, Mrs. Candee, Mrs. H. W. Weis, Mrs. S. A. Whetstone, Mrs. Wm. H. Coolidge, Mrs. G. O. Shields, Mrs. Mary E. Jameson, all of Chicago; Mrs. Austin W. Granville, Hinsdale, Ill.

MRS. HORACE BADGER, Sec'y.

**The National Alliance.**—The organization of the National Alliance of Unitarian and other Liberal Christian Women, begun at the last meeting of the Unitarian National Conference in Philadelphia, was completed at a recent meeting held in Channing Hall by the election of officers. The Alliance is made up of the various organizations of women in the Unitarian churches or organized by Unitarian women to do the same work. These organizations are known as "Branches," and are represented in the central body by delegates. The objects of the Alliance, as set forth in the constitution, are as follows: Primarily, to quicken the religious life of our Unitarian churches and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work, and to bring the same into association; to collect and disseminate information regarding all matters of interest to the denomination, namely: Needs of local societies, facilities for meeting these needs, work to be done, collection and distribution of money, etc., and to devise ways and means for more efficient usefulness.

Nearly a hundred delegates were present at the meeting, which was called to order by Emily A. Fifield, Secretary of the Constitutional Committee, and presided over by Mrs. Judith W. Andrews. The following officers, who later will choose a President, Secretaries and Treasurer, were elected: Vice-Presidents—Mrs. Judith W. Andrews, Boston; Mrs. Velma C. Williams, New York; Mrs. Lucretia M. Heywood, Chicago; Mrs. Harriet K. Fay, Los Angeles; Mrs. Caroline I. Chaney, Atlanta. Directors—Mrs. Eliza M. F. Bartlett, Waterville, Me.; Miss Mary E. Downing, Concord, N. H.; Mrs. Sarah E. Hooper, Boston; Miss Elizabeth P. Channing, Milton; Mrs. Julia A. Nichols, Boston; Mrs. Anne B. Richardson, Lowell; Miss Phoebe M. Waldo, Salem; Mrs. R. L. Hodgdon, Arlington; Miss Laura D. Russell, Plymouth; Mrs. Charles Cleveland, Providence, R. I.; Mrs. B. Ward Dix, Brooklyn; Mrs. Adeline E. A. Slicer, Buffalo; Mrs. Anna W. Longstreth, Philadelphia; Mrs. Mary P. W. Smith, Cincinnati; Mrs. Phoebe Houghton, Grand Rapids, Mich.; Mrs. Victoria M. Richardson, Princeton, Ill.; Mrs. Caroline Hardy, San Francisco.—*Exchange.*

**Boston.**—At the last meeting of the Monday club the question discussed, viz.: "Mr. Frothingham's 'Boston Unitarianism,'" brought out a general sentiment, quite in accord with Mr. Savage's Chicago discourse on "The Religious Situation."

—During the coming winter the "Channing Club" will offer to the public five Sunday evening lectures, each to be delivered in five different meeting houses. The list is, "What can Young People do for the City and Public Spirit," by Rev. E. E. Hale; "For the Health of the City," by Rev. E. A. Horton; "For the Elevation of Work and Business," by Rev. W. H. Lyon; "For Education," by Rev. M. J. Savage; "For Temperance and Purity," by Rev. Brooke Herford.

—Rev. Chas. G. Ames will give before Christmas in his church eight Sunday evening lectures; some of the topics are: "Years of Discretion," "What am I Good For?" "Making a Place," "Living With Other People," "Object of Life."

—Rev. Alex. T. Bowser has come back from service in Toronto, Canada, and will take the pulpit in Newton Centre, near Boston.

—The late Philadelphia conference was attended by several representatives from Boston and vicinity. Sunday school influence, Guild methods and the exercises of Unity clubs are all given a high place in the churches of the middle states.

—Several new tracts for gratuitous circulation, written by Boston ministers, are on the shelves of the A. U. A., waiting to be asked for. Some treat of the newer views of Christian fellowship, as now held by Unitarians and by other denominations.

—An increase in number of volumes has been secured to the Ministers' Lending Library at the A. U. A. rooms. The annual

fee, giving the privilege of using the books, is one dollar.

Our "Ministry at Large" at the north end of the city will receive a new impetus under the care of the Rev. J. B. Green, late of Gloucester, Mass.,—the coming incumbent.

—Last year it was thought that the "County Week" and the "Flower Mission" had reached their full capacity. Reports of the present year show a continued increase both of need and support.

**Germantown, Pa.**—At the annual meeting of the Unitarian Society of Germantown, in October, the Trustees reported, instead of the usual deficit, a small balance in the treasury and pledges providing for the running expenses of the coming year. During the past year the number of services held has been increased by one evening service in each month from November to April, and by lay services each Sunday during the summer vacation. In the way of mission work, a free kindergarten has been maintained for the youngest children, a "Household School," giving training in home duties, for those a little older, and "Mothers' Meetings," to consider how to develop children physically, mentally and spiritually. Five hundred visits were made in the homes of those needing help and sympathy, and about two hundred and fifty toys and articles of clothing were distributed. A new phase of the work has been the opening and carrying on in the last year of a modelling class for mill boys and girls, in which from fifteen to thirty, between ten and sixteen years of age, met one evening in each week. Modelling was chosen as being novel and attractive enough to win them from the street, while it trained the eye in observing, gave skill to the hand and cultivated the love for the beautiful. From this weekly meeting grew another, "The Boys' Unity Club," which purposed the forming of a flute and drum corps. The boys meet regularly, pay dues into their treasury and prepare public entertainments to increase their fund for instruments and instruction. None but those who have assisted in training them can realize what a struggle it is for a dozen rough, lawless boys to hold together and persevere under the drill required. To help them a singing-class of boys and girls was formed, to which the Club was invited. The visible result may be small, of this outreaching of the church in genuine friendliness to these mill boys; but is it not in the spirit of the lowly Jesus, who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

**Salt Lake City, Utah.**—The pastor of a Danish church in Salt Lake City writes us a line concerning a good work which he is doing among the young people of his charge and also prefers a modest request which we pass on to the readers of UNITY. He has organized a school or society called "The Cross and Star Literary Institute," for the purpose of giving instruction to newcomers in the English language. After asking for a few sample copies of UNITY, he says, "I have also started a library, but our people are poor and all of the laboring class and can not assist us very much. It becomes, therefore, a little hard to get what we would like in this line. Should the 'UNITY' have a few old books or magazines for which it has no present use, we should appreciate them if they were sent us. I received last year a lot of good second-hand books, magazines, etc., from 'All Souls Church, Chicago.' These constitute principally our library and are doing valuable service. We received from the same friends two dozen new hymn-books, which we enjoy the use of. We remember with thankfulness this good and very valuable gift from the ladies of All Souls church. If you can in any way assist us we shall sincerely appreciate it." UNITY will be glad to receive and forward any contributions to the library of our Danish brother in Salt Lake City.

**Western Unitarian Conference.**—The treasurer hereby acknowledges the receipt of fifteen dollars from the trustees of the Unitarian Church of Keokuk, Iowa, for the W. U. C., and the associate organizations of the western Headquarters.

**The Theodore Parker Memorial Contribution to the Endowment Fund of the W. U. C.**—Corrected total of amounts already

acknowledged in UNITY . . . \$8,007.20  
A Davenport (Iowa) parishioner . . . 75.00  
Total . . . \$8,082.20

Corrected total of amounts acknowledged in UNITY on Endowment Fund. \$16,023.00

Subscriptions, May 5, un-

reported . . . 50.00

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Mrs. and Mrs. M. Leonard,

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. . . 5.00

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\$24,185.20

This brings us to within eight hundred fourteen dollars and eighty cents of the \$25,000 necessary to make all subscriptions valid. A friend in St. Paul, who has already given liberally, authorizes us to say that he will give the last \$100 on this count. Are not other friends waiting to take the remaining seven hundred inside of two weeks? A quick and hearty response all around will more than do it. Who will speak next?

**Chicago.**—The Unitarian Club will meet at Mr. S. S. Greeley's, 60, Bellevue Place, on Thursday evening, Nov. 13, at eight o'clock. Rev. H. M. Simmons, of Minneapolis, will address the club on "Woman's Place in the World." The attendance of all members, and of all who desire to become members, is earnestly requested.

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## The Home.

### Helps to High Living.

*Sun.*—'Tis an assured good to seek the noblest.  
*Mon.*—Divine fullness is found alone in loving obedience.  
*Tues.*—We find our duties in what comes to us.  
*Wed.*—Have comradeship with imperfection.  
*Thurs.*—Those who trust us educate us.  
*Fri.*—It is possible to be rigid in principle and tender in blame.  
*Sat.*—The strongest principle of growth lies in human choice.  
 —Geo. Eliot.

### A New Book for the Home.

*In My Nursery.* By Laura E. Richards Boston: Roberts Bros., 1890.

Here are songs in many keys, a taking variety of rhyme and measure of subject and treatment; sketches of Wonderland, mirthful nonsense, fancies quaint and pleasing, hints on behaviour, patriotic and other useful lessons in attractive guise, blessed mingling of real and ideal. A book of charming verses and pictures (like Mrs. Ewing's, "For children and those who love children") sent out, one would say, from a happy home to make other homes happy. It must be so, the pages breathe of daughter-love and mother-love. Was ever tribute more fond and grateful than this dedication?—quoted here but in part—"To my mother, Julia Ward Howe."

"Sweet! when first my baby ear  
 Curled itself and learned to hear,  
 'Twas your silver-singing voice  
 Made my baby heart rejoice.

Hushed upon your tender breast,  
 Soft you sang me to my rest,  
 Waking, when I sought my play,  
 Still your singing led the way.

\* \* \* \* \*  
 Many years have blossomed by:  
 Far and far from childhood I;  
 Yet its sun rays on me fall  
 Here among my children all.

So among my babes I go,  
 Singing high and singing low;  
 Striving for the silver tone  
 Which my memory holds alone.

If I chant my little lays  
 Tunelessly, be yours the praise;  
 If I fail, 'tis I must rue  
 Not to have closer followed you.

"Baby's Hand," lying

"Like a little crumpled rose leaf,"

suggests thoughts of the shadowy future:

"In the years that are coming,  
 Be they many or be they few,  
 What work is the good God sending  
 For this little hand to do?

Will it always be open in giving,  
 And always strong for the right;  
 Will it always be ready for labor,  
 Yet always gentle and light?"

Space would fail to quote "The Ballad of the Beach," "The Boots of a Household," "The Queen of the Orkney Islands," "Master Jack's Song," the tale of "The Phrisky Phrog" and other fantasia equally delectable.

MARY A. GRAVES.

### Imitation.

That which is universal to men must have been given them for a special and wise purpose. Imitation is one of those inborn tendencies of the human race, particularly strong in childhood. We must judge, therefore, that the desire of the child to imitate is an indefinite reaching for something he is destined to possess. The child looks upon the life of the grown people around him, the older brothers and sisters, the fathers and mothers of his little world, and he immediately begins to copy, for it is this larger life that he is one day to enter.

We do not rightly understand this imitation in our children until we realize that through it they are gaining a dawning comprehension of what will one day be reality. The little girl, in

her daily life with her doll, is seeking to understand mother-love that protects, comforts and guides those dependent upon it. The boy of six, with his rocking-horse, is trying to understand what God meant when He gave man dominion over the beasts of the field. Childhood everywhere is trying to comprehend life through doing.

This is not true of children only. From infancy to old age we are consciously, or unconsciously, imitators. All Kindergarten games are built upon the reaction of this imitation on the child.

The time when a child first tries to imitate the forces of nature is his first dawning consciousness of the unseen. It is the ripe hour to begin to teach him of the invisible side of life. Froebel gives us an illustration of this in his little game called "The Weather Vane." The wind is blowing in fierce gusts from the north. It bends the stately tree tops as it passes, and turns the weather-cock upon the steeple with a harsh and creaking sound. A mother takes her child to the window to watch the whirling leaves, and she shows him how to make a weather vane of his tiny hand, and send it here and there. The first thing the child wants to know is what the wind is like, and where it comes from. He feels the force within himself that turns his hand, and wonders what turns the vane. There is but little definite knowledge the mother can give him now, but he does learn, by watching the many things the wind can do, how great is unseen power in the world. He cannot see the wind, but he can see it bend the towering tree-tops almost to the ground and send the scattered leaves in whirlwinds in the air. . . . Back of all we say or do, back of all we see around us, is this unseen force. If we but move our hand the unseen power of our will upon the muscles of our hand is there. All that makes life worth living—virtue, courage, aspiration, love, friendship, religion—is invisible and intangible, and these are the foundations upon which the child's character must be built. And his first realization of these, as his last, must be through imitation—imitation reaching up until it touches the divine. "Be ye imitators of God as dear children."—ALICE McROY, in *The Kindergarten*.

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## The Sunday-School.

(See No. XX., W. U. S. S. Soc'y Publications.)

### A STUDY OF RELIGION.—FIRST SERIES.

BEGINNINGS: *The Legend and the True Story.*

#### X. HOW LANGUAGE GREW. (First Sunday.)

(A.) The story of Babel—the confusion of tongues. Gen. xi.: 1-9. The story of Pentecost,—the harmony of tongues. Acts ii.: 1-13.

Tell the Babel story. In what direction was Shinar from the land of Ararat, where the ark was said to have rested? Compare King James's and the Revised Versions. The former incorrectly translates verse 2 "from the east." What was the purpose in building the tower? Have you ever been taught that it was to enable men to escape in case another flood came? The story does not tell us so. It is sometimes said that the object was to make it possible to climb into Heaven. But does the story say that either? Both of these reasons are given in one of the Rabbinical legends (see Baring-Gould as below); but the only one mentioned in the Bible was to establish a center, a sort of capital, which might serve as a point of attraction to keep people from permanently wandering away from one another.

The myth probably arose in this way. On the western bank of the river Euphrates, the traveler can still see, a little to the south of Babylon proper, the ruins of a huge building. This was called Babel, an Assyrian word which means the gate (Ba) of God (Bel). The early Israelites, when they saw it, confounded the word Babel with a Hebrew word of a somewhat similar sound, which means "confusion"; and thus out of the mistaken etymology, the curiosity and wonder awakened by this colossal building, and an appreciation of the fact that men become much more powerful when they have a common language to bind them together, the myth arose.

The ancient Hebrews were mistaken in supposing that there was at the beginning one language which except for some divine punishment would have come down as the common inheritance of all nations. It is not at all certain that the whole human family had a common origin. And if they did, their first language must have been very rude and limited. Moreover languages are constantly changing even with us. And they change much more rapidly when they are not preserved in books. The different languages of the world have grown up gradually out of the various needs of the various races. They have been evolved. We shall have the story that science tells about the origin of language in our next lesson. But the most serious blemish in the Babel story is the notion of God. He is a jealous God. That is what he is called in the Third Commandment. (Exodus xx: 5). But there he is represented as jealous of other Gods. In the Babel story the conception is still more primitive. He is jealous even of men; fearful that if united they will become more powerful than he is himself. He divides

them to keep them in subjection. A similar fear is expressed in the Eden story. (Chap. iii.: 22). But we may feel sure that the more we make of ourselves as individuals and nations the more pleasing we shall be in the eyes of God.

On the other hand, there are truths in our myth. The authors clearly saw that in union there is strength, and that union is impossible without the use of a common speech. Again, the belief in a primitive common language is a recognition of the fact that whether men are one in their origin or not they are one in their most fundamental interests. That is a poor sort of patriotism which sets one nation against another. And even in the crude belief that God was offended over man's ambition there is a glimpse of the truth. As individuals and nations we build to no purpose unless we build in harmony with the laws of our being, that is, the laws of God. Our boasted United States came very near going to pieces once through harboring injustice, and may again.

There is no Babel story in the ancient literature of the Persians or Chinese. Somewhat similar stories are found, however, among the Chaldeans, the Coreans, the Mexicans, &c. The Mohammedan tradition runs as follows: Nimrod cast Abraham into a fiery furnace for refusing to own him as king; but the latter escaped unhurt. Nimrod then declared that he would go to heaven to see this mighty God of Abraham, and set about building a tower for this purpose. An immense number of laborers worked three years but the sky seemed as far off as ever. One morning he found his tower cast down. He started another, but failed. Then he tried a different way. He had a big box made, and fastened four huge birds to the corners. The box was upset when high in the air and he fell on the top of a mountain. He was injured, though not fatally, by his fall; and as he was still impenitent, God confused the language of his subjects and so robbed him of a large part of his power.

Is there a prophecy of the future in the Pentecost story? We will talk about this in our next lesson.

**For the Younger Pupils.**—Tell several Babel stories. The way to have the children enjoy the Bible legends without thinking of them as history, is to have them become familiar with similar legends from other literatures. The familiar Greek myth of a struggle between Jupiter and the Giants has some points of resemblance.

**For Older Classes and Teachers' Meetings.**—The conservatism of the Babel myth. Were the authors pleased with the invention of brick as a building material to take the place of the more primitive stone? Compare the stories of Eden and Tubal-Cain. Traces of Polytheism in these stories. The policy of Germany in insisting upon a uniform language throughout the empire. Recent discussions in this country as to the necessity of having English taught in all our schools.

**For Preparation.**—See Bartram; *Bible for Learners*, chap. ix.; Baring-Gould's "Legends of the Patriarchs and Prophets," chap. xxiii.

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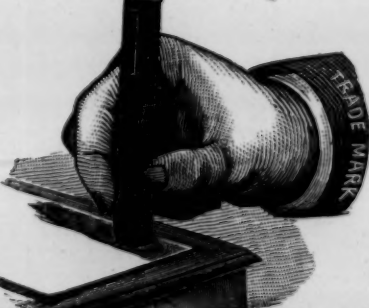
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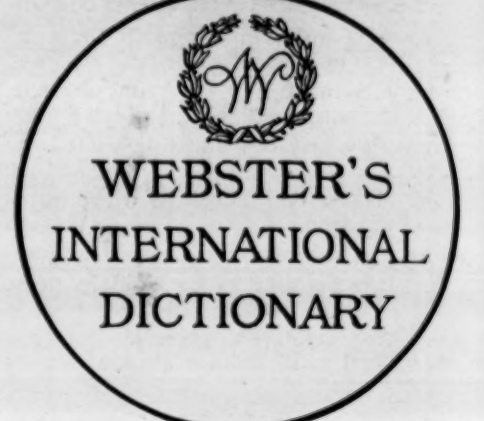
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